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THE ORIGINS OF CIVILIZATION<sup>1</sup>

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## LECTURE TWO

## THE EARLIEST CIVILIZATION AND ITS TRANSITION TO EUROPE, III

**A**S the Greek nomads ceased to wander and gradually shifted to a settled town life, they found Phœnician merchandise in every harbor town. The very garment which the Greek townsman wore he called by a Phœnician name (*chiton*) as he heard it from the Oriental traders along the harbor shores. As he continued to receive these products of Oriental art and industry, the Greek slowly learned the craftsmanship that produced these things. Indeed there is every indication that there were plenty of Phœnician workshops on Greek soil. Meantime the Phœnicians or their kindred the Arameans had long since devised an alphabet, based on Egyptian writing, and were thus employing the first system of writing made up exclusively of alphabetic signs.<sup>28</sup> Continuous business intercourse with the Phœnician craftsman and merchant naturally impressed upon the Greek what a great convenience the Phœnician possessed in his written records of business. Thumbing the Phœnician's papyrus invoices, the Greek tradesman eventually learned the meaning of the curious alphabetic signs, and then began to use them himself for the writing of Greek words, employing some of the

<sup>1</sup> Delivered before the National Academy of Sciences in Washington, D. C., April 28 and 29, 1910, as the seventh series of lectures on the William Ellery Hale Foundation.

<sup>28</sup> The origin of the so-called Phœnician alphabet and its transmission to Greece form a difficult problem, far more complicated than the above simple statement would indicate. The solution of the problem has been greatly furthered by the discovery of a new script in Sinai, which has been brilliantly employed by Alan. H. Gardiner, "The Egyptian Origin of the Semitic Alphabet," *Journ. of Egyptian Archaeol.*, III., Part I. (Jan., 1916), with additional observations by A. E. Cowley, "The Origin of the Semitic Alphabet," *ibid.* See also H. Schaefer, "Die Vokallösigkeit des phœnischen Alphabets," *Zeitschr. für aegyptische Sprache*, LII., 1915, 95-98; R. Eisler, "Entdeckung und Entzifferung kenitischer Inschriften aus dem Anfang des zweiten Jahrtausends vor Christo im Kupferminengebiet der Sinaihalbinsel," *Biblische Zeitschrift*, XV., 1918, 1-8; K. Sethe, *Nachrichten der kgl. Goett. Gesell. der Wissensch., Phil.-histor. Klasse*, 1917, 437ff.; and Breasted, "The Physical Processes of Writing in the Early Orient and their Relation to the Origin of the Alphabet," *American Journ. of Semitic Languages*, XXXII., 1916, 230-248.

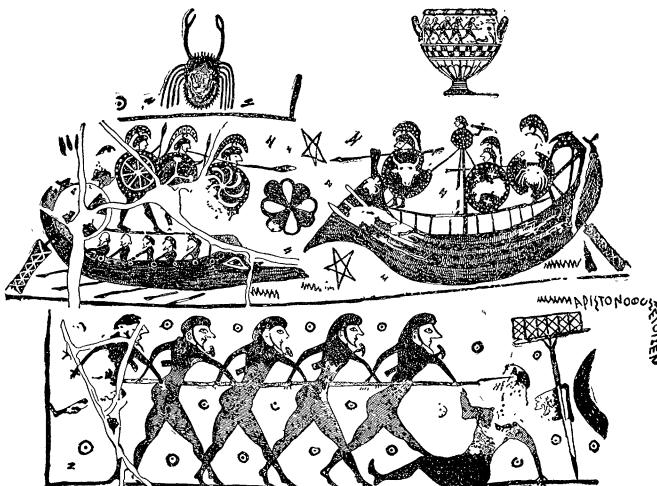


FIG. 117. PAINTINGS ON AN ARCHAIC GREEK VASE SHOWING THE EARLIEST KNOWN SIGNATURE OF A GREEK VASE-PAINTER. The vase-painter's signature is at the extreme right end at the top of the lower row. It reads "Aristonothos made it," and dates about 700 B.C., at a time when the Greeks were just learning to use Phoenician writing.

signs as vowels, which were not represented in the Phoenician alphabet.

By 700 B.C. the Greek potters were writing their names, like trademarks, on the vases they produced (Fig. 117). But the Greeks soon found the Egyptian paper offered them by the Phoenician merchants of Byblos the most convenient writing material, and they called it *byblion* or *biblion* after the Phoenician port from which it came, as we call Chinese porcelain "china" or rich textiles originally from Damascus "damask." This word gave rise to the various words for library used by a large part of Europe, like the French "bibliothèque"; and our

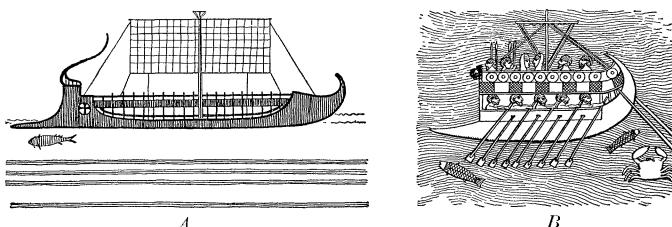


FIG. 118. AN EARLY GREEK SHIP (LEFT) AND THE PHÖENICIAN SHIP FROM WHICH IT WAS MODELED (RIGHT). After the 15th century B.C. the Phoenicians seem to have introduced a change in the earlier model of their ships (Fig. 116), altering the high bow into a beak which was below the surface of the water. Whether this change was of Phoenician origin or not is a little uncertain. The Phoenician model above (right) is from a relief of Sennacherib, showing that the Assyrians adopted Phoenician shipping, as did the Persians also. A large proportion of the Persian ships at Salamis were Phoenician. (From the author's "Ancient Times," by permission of Ginn & Co.)

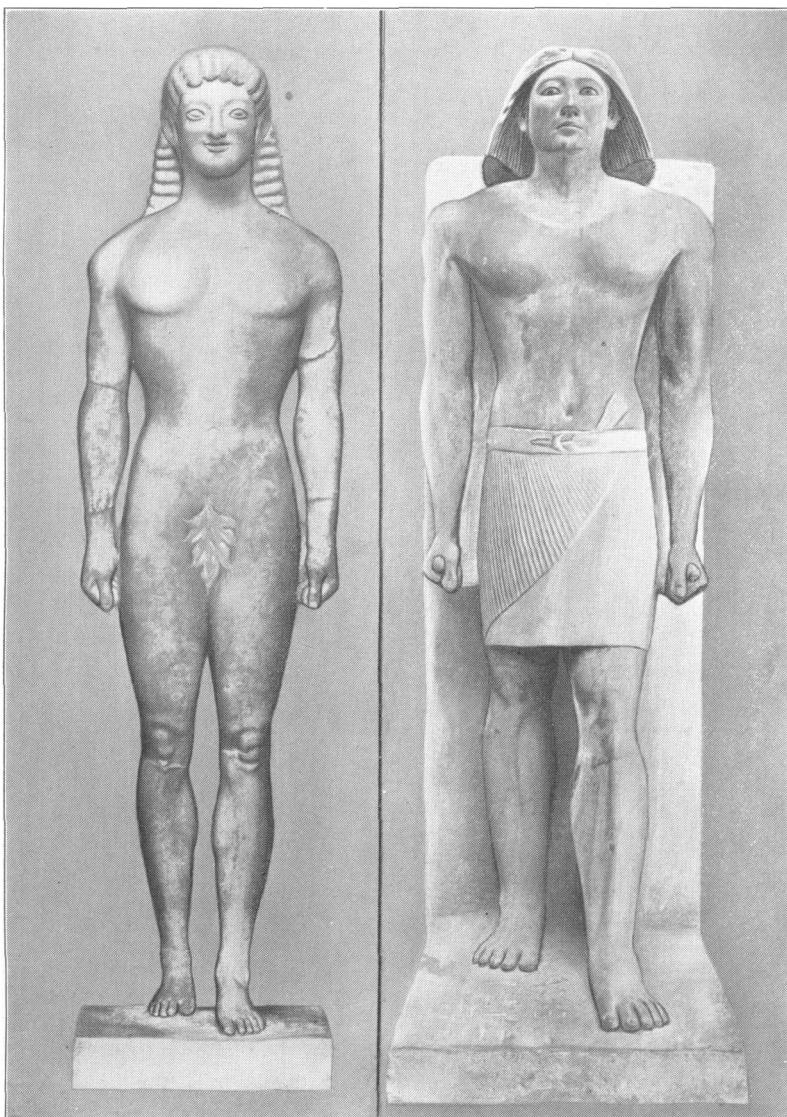


FIG. 119. ARCHAIC GREEK STATUE AND EARLY EGYPTIAN STATUE BY WHICH IT WAS INFLUENCED. The similarity, or we may say actual identity of posture, even including the left foot thrust forward, shows clearly that this archaic Greek sculpture grew up under Egyptian influence. (From the author's "Ancient Times," by permission of Ginn & Co.)

own word "Bible." Another word then commonly used for Egyptian paper was "papyrus," which with loss of the classical ending "us," and change of a single vowel has given us our word "paper." Thus after the destructive Greek invasion had crushed out the earliest literary culture that had arisen in Europe, both writing and its physical equipment were again

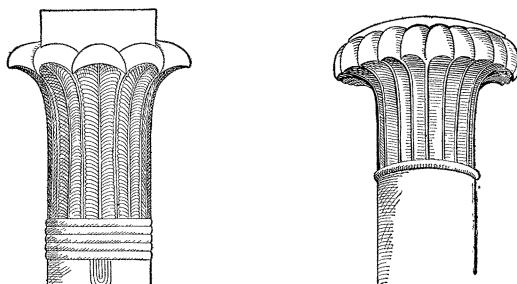


FIG. 120. EGYPTIAN PALM CAPITAL AND HELLENISTIC PALM CAPITAL COPIED FROM IT.  
(From the author's "Ancient Times," by permission of Ginn & Co.)

introduced into Europe from the Orient. Such contributions from Oriental life make it perfectly just to say that Europe was at that time receiving civilization from the Orient *for the second time*.

Meantime the Greeks had rapidly learned shipbuilding and navigation from their Phoenician competitors (Fig. 118). In doing so they adopted a new Phoenician model with beaked prow, quite different from the old Aegean model from Egypt (Fig. 84) with both ends turned up. This again illustrates how little of the old Aegean culture had been able to survive the Greek invasion. As the Greek maritime ventures extended to all ports of the eastern Mediterranean, Greek merchants and gradually also Greek travelers, came into direct and first-hand contact with the vast fabric of civilized life in the Near Orient, especially after 600 B.C. The travels of Solon, Hecataeus, Herodotus and Plato will occur to every reader. It should be remembered that in the times with which we are dealing the Greek citizen could walk entirely across a town like Athens or Ephesus in five or six minutes, and there was not a Greek city in existence which could not be traversed from edge to edge in ten minutes or less. When the Greeks first visited the Orient all Greek buildings, including the temples, were of sun-dried brick, and the supports or piers were of wood. As to statues, a wooden head surmounting a post draped with clothing was enough.

Under these circumstances it is not remarkable that archaic Greek sculpture shows unmistakable evidences of Egyptian influence (Fig. 119). The impression of the magnificent cities of Egypt and Asia upon the minds of travelers like Hecataeus and Herodotus was not exhausted in literary expression alone. Greek builders must likewise have seen these cities and added definite impressions as well as sketches to the vague references to the splendors of the Orient with which all Greeks were

familiar in the Homeric poems. Greek architecture then responded sensitively and promptly to the tremendous stimulus of the vast architectural monuments of the Orient. Such tangible examples as the Egyptian palm capital, which we found in the pyramid temples in the twenty-eighth century B.C. (Fig. 83), copied by the architects of Pergamum in later times (Fig. 120), show that the diffusion of Egyptian architectural forms Europeward is a clearly demonstrable fact. Such evidence raises beyond doubt the Egyptian origin of the Greek Doric column (Figs. 121-122). Puchstein long ago made perfectly clear the Oriental origin of the Ionic column, and to such determination of the Oriental source of the individual column, Doric and Ionic, it is of great interest to add also that of the arrangement of assembled columns around an interior court. Such a complex architectural creation is by no means an obvious concept, which could arise independently on both sides of the Mediterranean. The ancestry of the Hellenistic colonnaded court becomes perfectly evident when we place such a court, as found in a Pompeian house, side by side with the Egyptian architect's temple court of the twenty-eighth century B.C. (Fig. 123). It can not be doubted, either, that the Hellenistic architects received the idea of their clerestory hall, which they called a "basilica," from the great colonnaded clerestory halls of the Egyptian Empire temples (Figs. 94 and 95), which thus became the ancestors of the basilica cathedrals of Europe (Fig. 124).

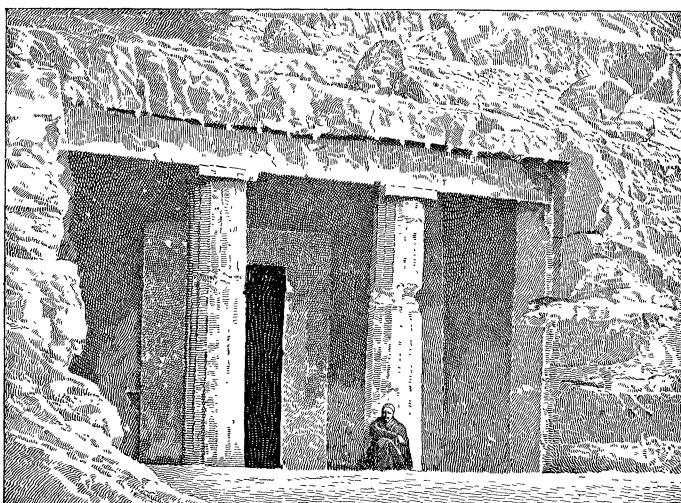


FIG. 121, FLUTED STONE PIERS OF AN EGYPTIAN TOMB A BENI HASAN. (19th century B.C.) These piers, which the Egyptians never adorned with a capital, were the ancestors of the Greek Doric column (Fig. 122).

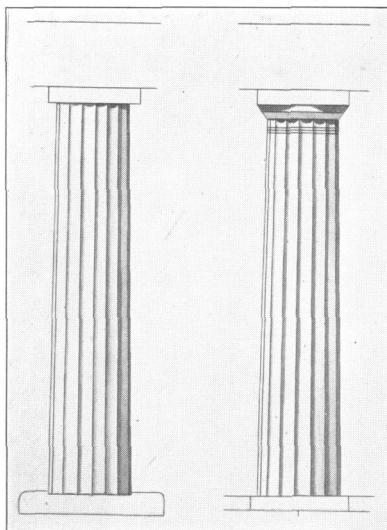


FIG. 122. THE OLD EGYPTIAN FLUTED STONE PIER AND THE GREEK DORIC COLUMN WHICH DESCENDED FROM IT. (From the author's "Ancient Times," by permission of Ginn & Co.)

Although it carries us chronologically far down the centuries, it is appropriate here to suggest a great architectural synthesis which I believe has not yet been made. The outstanding features of the Assyrian palace front, with its imposing central arch and lower arches on each side, were continued in the Parthian palace façade (Fig. 125, No. 2). It can not be doubted that Roman architects, seeing such structures in the Near East, drew the Roman triumphal arch from this source (Fig. 125, No. 3). Now when we recollect that in its nave and side aisles the clerestory hall presents a tripartite arrangement of floor, colonnades and roof, we see at once that the three arches of the old Assyrian palace front will answer to the front of the clerestory hall, part for part; the tall arch in the center corresponding to the high nave of the hall, while the smaller arches on each side correspond to the lower roof over the side aisles. In putting up a Roman triumphal arch as the front of the basilica cathedral, the architects of Europe were combining ancient Asia and Egypt.

It is further of great interest to observe that the tower with which the Christian cathedral was eventually embellished was likewise derived from the East (Fig. 126). The Hellenistic architects had found the model of their great lighthouse tower at Alexandria, the Pharos, in the old Sumerian temple towers of Babylonia. From such towers both Islam and Christianity

finally drew the spires with which they adorned their sacred buildings. Thus Christianity, itself of Oriental origin, was housed in great sanctuaries, the fundamental elements of which had likewise come out of the East.

In a sane historical and cultural consideration of the career of man such indebtedness of Greek civilization to the Orient does not in the least detract from the unchallenged supremacy which the splendor of Greek genius triumphantly attained as the sixth century B.C. advanced. To recognize this indebtedness is but to acknowledge the operation of the same cultural processes in the *Æ*gean, which must inevitably have been operative, because there were no reasons why the Greeks should be any more impervious to external influences than any other group of peoples. The Greeks were to be the first ancient people to gain complete freedom of the mind from traditional conceptions, and were thus to make intellectual conquests far surpassing the achievements of the Orient in the world of mind; but even in this realm they were not without their debt to the

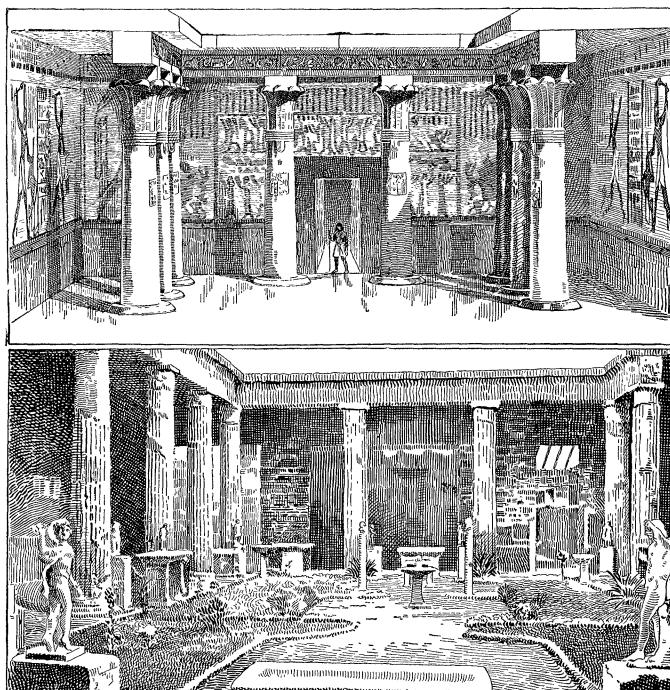


FIG. 123. THE ORIENTAL ANCESTRY OF THE EUROPEAN COLONNADED COURT.  
Above is the court of the temple of Sahure (Fig. 83), and below the court of the house of the Vetti at Pompeii, a building drawn from Hellenistic models in southern Italy. (From the author's "Survey of the Ancient World," by permission of Ginn & Co.)

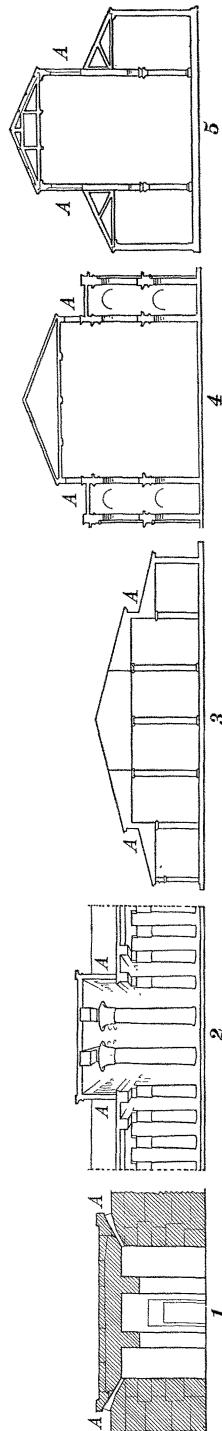


FIG. 124. DIAGRAM SHOWING THE ORIGIN OF THE CLERESTORY AND THE BASILICA HALL. The oriental ancestry of the basilica church is here evident. No. 1 is the earliest clerestory hall at Gizeh (29th century B.C., Fig. 79); no. 2 is the great Karnack clerestory hall (13th century B.C., Fig. 95); no. 3 is a Greek basilica hall of the third century B.C., showing the sloping roof necessary in a rainy country (Egypt being rainless); no. 4 is the Basilica of Julius Caesar at Rome (first century B.C.); and no. 5 is a Christian basilica cathedral of the fourth century of the Christian Era. (From the author's "Ancient Times," by permission of Ginn & Co.)

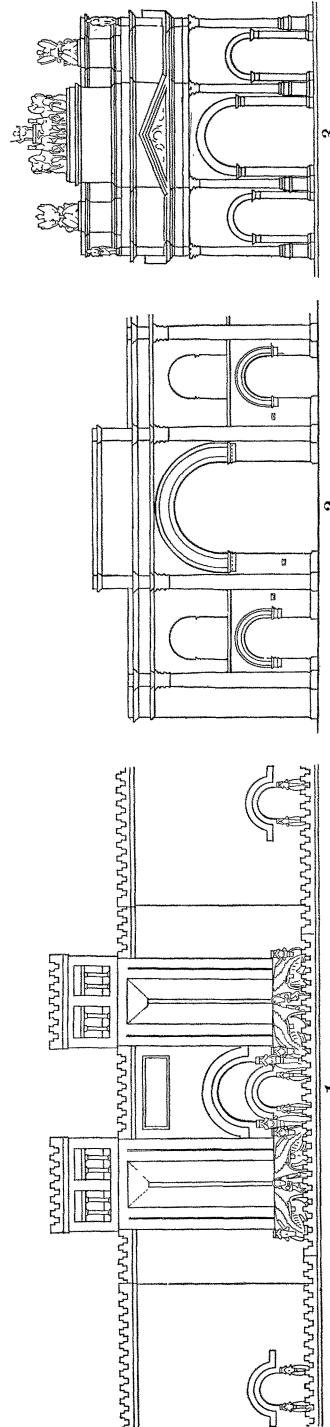


FIG. 125. THE ORIENTAL ANCESTRY OF THE ROMAN TRIUMPHAL ARCH. No. 1 is the Assyrian palace front (Fig. 111); no. 2 is a Parthian palace facade; and no. 3 is a Roman triumphal arch. (From the author's "Ancient Times," by permission of Ginn & Co.)

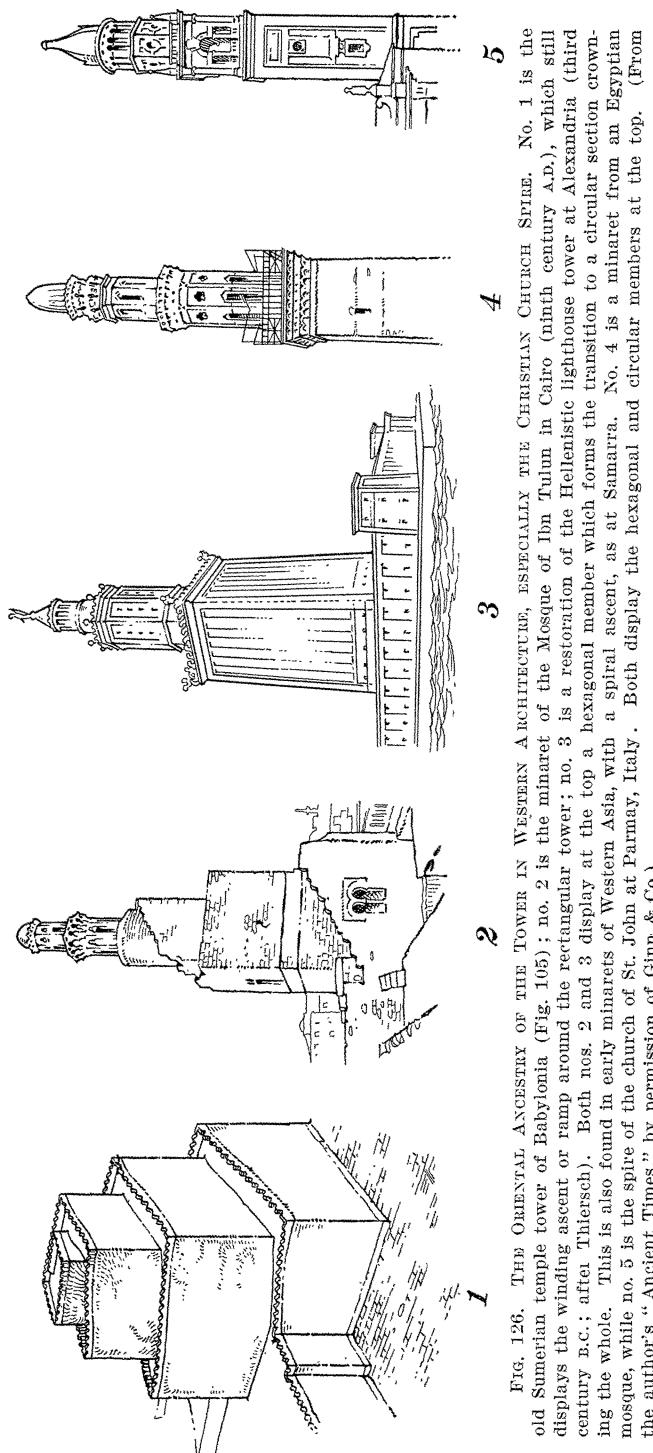


FIG. 126. THE ORIENTAL ANCESTRY OF THE TOWER IN WESTERN ARCHITECTURE, ESPECIALLY THE CHRISTIAN CHURCH SPIRE. No. 1 is the old Sumerian temple tower of Babylonia (Fig. 105); no. 2 is the minaret of the Mosque of Ibn Tulun in Cairo (ninth century A.D.), which still displays the winding ascent or ramp around the rectangular tower; no. 3 is a restoration of the Hellenistic lighthouse tower at Alexandria (third century B.C.; after Thiersch). Both nos. 2 and 3 display at the top a hexagonal member which forms the transition to a circular section crowning the whole. This is also found in early minarets of Western Asia, with a spiral ascent, as at Samarra. No. 4 is a minaret from an Egyptian mosque, while no. 5 is the spire of the church of St. John at Parma, Italy. Both display the hexagonal and circular members at the top. (From the author's "Ancient Times," by permission of Ginn & Co.)

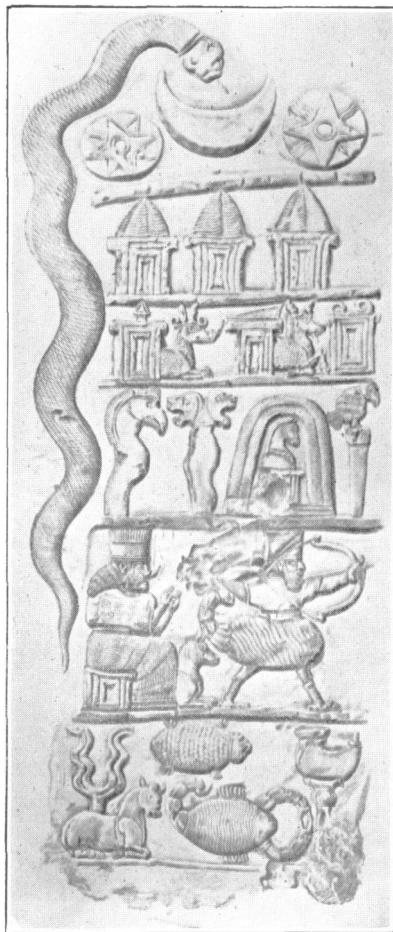


FIG. 127. A BABYLONIAN KUDURRU, COMMONLY CALLED A BOUNDARY STONE, BEARING EMBLEMS OF THE GODS: among them are signs later appearing in the zodiac like the scorpion and the archer.

accumulated knowledge of the natural world which they received from the Orient.

While we have thus followed the great drift of civilized influence as we can discern it especially in monumental forms which have come out of the Orient into the West, we have found that these things suggest influences less material and not so easily exhibited in visualized forms; just as the cathedral architecture of Europe, drawing its fundamental forms from the Orient, suggests the Oriental origin of the religion which it housed.

Among intellectual influences which the Greek traveler felt as he visited the Orient nothing attracted him more than the

knowledge of the future which the Babylonian priest gained by observation of the celestial bodies. As we shall see, the Babylonian observer of the heavens did gain knowledge of the future, but not knowledge of the future of human affairs as he supposed and as he assured his Greek visitors. Astral religion among the Babylonians, already in the third millennium B.C. had led them to believe that they could read the future in the anticipatory movements of the heavenly bodies. They early noted the difference in the character of the planets and the fixed stars, and they began to group the latter into constellations associated with signs such as we see on the so-called boundary stones where the scorpion and the centaur already appear among the symbols of divinities invoked to protect the title of a land-owner (Fig. 127). But there was at first no comprehensive system of the skies, including all twelve of the signs of the zodiac.

Far down into the last millennium before Christ the observations made by the priests were solely for astrological purposes. They were crudely done and furnished but very vague data. Eclipses observed long after 1000 B.C. are not even accompanied by a note of the year, while the hour, if added, will be noted as one of the three watches of the night—watches which were not of fixed length. The claim that the Babylonians of the third millennium B.C. already knew of the precession of the equinoxes has been completely disproven.<sup>29</sup>

Only in the last seven centuries before Christ did the Babylonians pursue the study of the heavens for chronological purposes. A large body of astronomical tablets of this period show no indication of an astrological purpose. For the first time they contain observations including the data for both time and space, and with the inclusion of these elements astronomical science began.

The tablets of this age are of two classes, *observational* and *computational*. While the *observational* tablets deal incessantly with sun and moon and the relative positions of the two, they record especially the positions of the planets. This is done by noting each planet's position with reference to the fixed stars, but at first entirely without angular measurements, and if the planet was not far to the east or west of the fixed star, the position of the planet would be indicated by the phrase, "at the place" [of star so-and-so]. Later (especially the last four cen-

<sup>29</sup> See the work of the able Dutch astronomer-orientalist, F. X. Kugler, "Sternkunde und Sterndienst in Babel"; on this careful survey of Babylonian astronomical documents the above sketch is chiefly based.

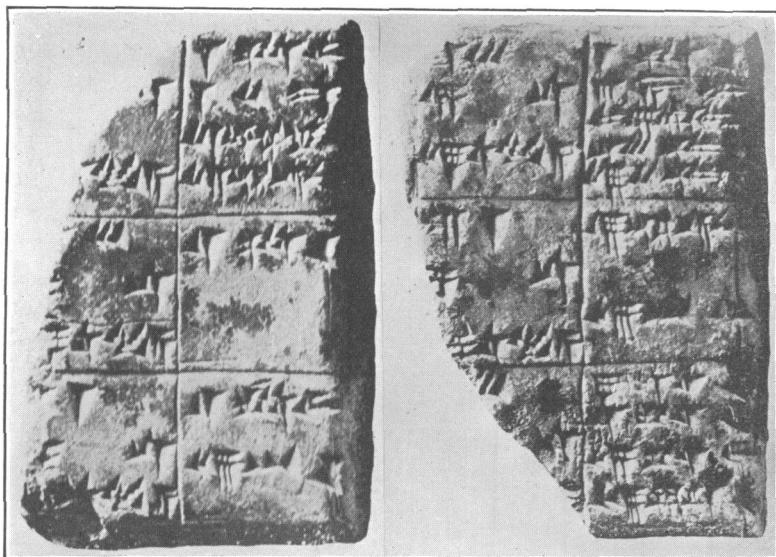


FIG. 128. CLAY TABLET PAGES FROM A BABYLONIAN ASTRONOMICAL ALMANAC FOR THE YEAR 425 B.C. (= Astr.-424) NOW IN THE MUSEUM OF THE UNIVERSITY OF PENNSYLVANIA.

turies B.C.) angular measurements were made in "cubit-degrees and inches" (Kugler). These observations resulted in the discovery of the eighteen-year lunar period, which the Greeks called "Saros," and with the aid of these the priestly astronomers constructed the first tables of the conjunction of sun and moon (syzygy tables).

Such observations also enabled the priestly astronomers to determine with astounding accuracy the synodic revolutions of the planets. In a region of wonderfully clear skies during eight months in the year, they were able to study even Mercury, which we rarely see, with such precision that by calculations based on his heliacal rising and setting they computed his synodic revolution as 115 days, 21 hours, 3 minutes and 50.9 seconds, a result which exceeds the computation of Le Verrier by only 16.3 seconds, while that of Hipparchus is in error by nearly a minute. In the computation of the mean synodic revolution of Jupiter, the Babylonian astronomers agreed with the results of Hipparchus within a fraction of a second.

In Fig. 128 we have before us a *computational* tablet of great interest, being the oldest such tablet as yet discovered. It is of a class called by the Greeks *ephemerides*, meaning the daily predictions of an astronomical calendar. This particular *éphéméris* is therefore a page from a Babylonian astronomer's

almanac computed for the year 425 B.C., the fortieth year of Artaxerxes I.

Each side of the tablet, obverse and reverse, is divided into two columns. In the *left-hand* column the astronomer has entered the monthly and lunar data: in the first line the length of the month, in the second the date of the full moon, and in the third the date of the moon's last visibility. There were thus three entries for each month. In the *right-hand* column a number of lines for each month predict the dates of the heliacal rising and setting of the planets and fixed stars. On the reverse, however, the column containing these predictions displays two additional predictions of the greatest interest. There are four entries for the month and they read as follows:

On the first Mercury rises.

On the third the Equinox.

Night of the 15th, 40 minutes after sunset an eclipse of the moon begins.

On the 28th occurs an eclipse of the sun. (Kugler.)

Kugler has calculated the dates of these two eclipses as having occurred on October 9 and 23, in — 424 (astronomical), that is 425 B.C. The eclipse of the moon on the ninth of October was visible in Babylon; but that of the sun was visible only below the horizon of the city, and these ancient Babylonian astronomers who predicted it, were unable to see it. They evidently did not know beforehand that they would not be able to see it, and it should be noted that they were not in position to calculate the extent or place of visibility of a solar eclipse. It is thus doubtful whether they understood the nature of an eclipse. They were, however, able to compute the positions of the celestial bodies years in advance, especially those of the planets, giving dates and longitudes.

Of the instruments used in these observations, on which these remarkable calculations were based, we know nothing; but, however crude they were, it is quite evident that the Babylonians were the founders of astronomy and meteorology, and their amazingly industrious and discerning labors are not only of the highest interest in the history of civilization, but they are even of value to modern astronomy in the study of the moon.

It was into a world of researches and of astronomical knowledge such as we have suggested, that Greek travelers like Herodotus penetrated when they visited the east end of the Mediterranean, and especially if they went as far as Babylon itself. That the Greeks learned their astronomy in the beginning from the Babylonians there is no longer the slightest doubt. Even the name of the Babylonian observer and astronomer, from

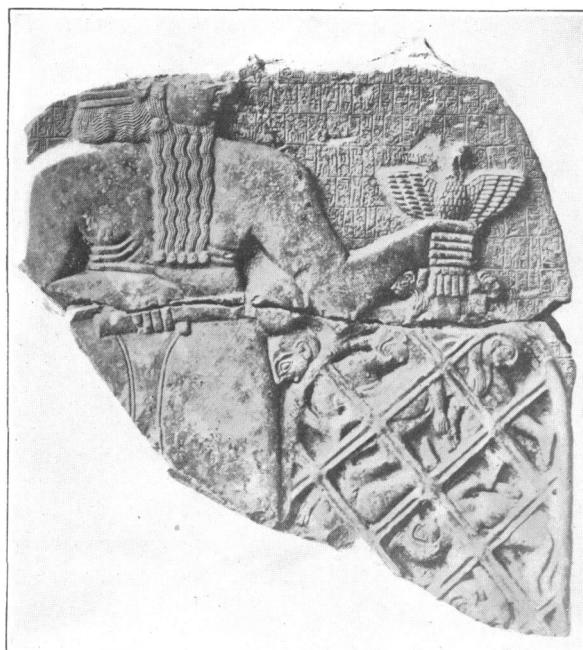


FIG. 129. NINGIRSU, GOD OF THE OLD SUMERIAN CITY KINGDOM OF LAGASH IN LOWER BABYLONIA, CARRYING AWAY THE ENEMIES OF HIS CITY IN A NET WHICH IS SURMOUNTED BY THE LION-EAGLE EMBLEM OF THE CITY. The emblem is the same as that found also in Figs. 102 and 103.

whose work the Greeks drew, has in one case been identified. A cuneiform tablet of moon data signed by the Babylonian astronomer Kidinnu is the work of him whom Strabo quotes as *Kidénas* and Pliny as *Cidenas*.<sup>30</sup>

Next to science and religion and intimately involved in the latter, the most powerful influence from the Orient has been the ancient tradition of the state and the place of the ruler and the god in it. It is of especial interest to note this fact now at one of the greatest moments in the history of man, when the last surviving traces of the Oriental conception of the ruler and the state have suffered destruction.<sup>31</sup>

<sup>30</sup> Bezold, "Astronomie, Himmelsschau und Astrallehre bei den Babylonier," *Sitzungsber. d. Heidelberger Akad. d. Wissensch., Phil.-hist. Klasse*, 1911, 2. Abhandlung, p. 16, quoting from Schiaparelli; Cumont, "Florilegium de Vogué," pp. 159ff; and *Neue Jahrb. f. d. klass. Alt.*, 1911, XXVII., p. 8; and Kugler, BB. 122. A large mass of quotations from the cuneiform originals has been identified by Bezold and Boll in the astrological treatises of the Greeks (*Sitzungsber. der Heidelberger Akad. d. Wiss., Phil.-histor. Klasse*, 1911, 7. Abhandl.: *Reflexe astrologischer Keilinschriften bei griechischen Schriftstellern*).

<sup>31</sup> The following paragraphs to the end are adapted from the author's

On one of the early Sumerian monuments of Babylonia (Fig. 129), we see the god of the Sumerian city-kingdom of Lagash bearing in his mighty grasp the heraldic symbol of the state, surmounted by the eagle which was yet to cross lands and seas to become the American eagle: yonder the symbol of an Oriental autocracy, here that of a liberty-loving Western democracy. This scene, in the transparent symbolism of the Orient, epitomizes the early Oriental polity, picturing to us the victorious state upheld in the guiding and protecting hand of the god who was its head. Now this is of course a purely ideal scene—one that never existed except in sculpture.

It was possible, however, to express the same relationship between the god and the state in an actual scene, by employing a symbol of the god instead of a symbol of the state, and by putting this symbol of the god into the hands of a human representative of the state. By so doing the Oriental believed without qualification that he was thus introducing the potent presence of the god into earthly scenes and making him effective in earthly crises. In sculptured representations of the battle array, we find the Egyptians mounting a symbol of their god Amon in a chariot and driving with it into the midst of the fray (Fig.

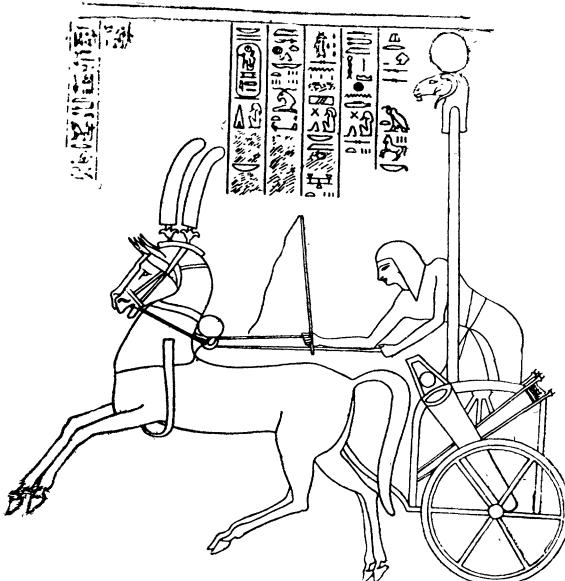


FIG. 130. SYMBOL OF THE GREAT GOD OF THE EGYPTIAN EMPIRE AMON MOUNTED IN A CHARIOT READY TO BE CARRIED INTO BATTLE LIKE A MODERN FLAG.

discussion: "The Eastern Mediterranean and Early Civilization in Europe," Annual Report, Am. Hist. Assn., 1914, pp. 103ff.



FIG. 131. SYMBOL OF THE GREAT GOD OF THE ASSYRIAN EMPIRE ASSUR MOUNTED IN A CHARIOT AND CARRIED INTO BATTLE LIKE A MODERN FLAG.

130), believing that the god was thus actually present and assisting in the conflict. We recall the similar use of the sacred ark of the Hebrews, which they sent into battle against the Philistines. The Assyrian sculptures exhibit the same custom (Fig. 131). When in camp the Assyrians housed their battle symbols of the god in a tent shrine, where the chariot bearing them stands in one corner, and priests minister to them as to the god of the state whose visible presence makes victory certain (Fig. 132). Such a custom was purely Oriental. The eagle standard of Jupiter Optimus borne at the head of the Roman legion can hardly have had any other origin.

Similarly we remember how Constantine later, thinking to honor the newly triumphant Christian faith, made a battle standard bearing a symbol of the Christ at the top, and this standard led the troops into battle. He too had a portable tent shrine for this standard, with daily ministrants attending upon it. Was it merely an accident that that Emperor who in the present war thought to possess Constantine's city and conquer the East in whose lore he was steeped—was it merely an accident that this Emperor continually reminded his troops that the power of divinity went with them in every battle?

This visible leadership of the god in the crisis of battle in the ancient Orient, was but one function in his guidance of the Oriental state. For the god was the source of the king's legal authority as the head of the state, and I know of no monument of the early East which so forcibly pictures this concept of the state as the sculpture surmounting the shaft which bears the

laws of Hammurapi (Fig. 133). In this noble relief scene the Babylonian king at the left is depicted receiving from the god enthroned at the right the great code of laws which is engraved in thirty-six hundred lines around the shaft supporting this relief. The king thus receiving the law from the god enters into an intimate coalition, which makes the sovereign the infallible representative of the god, a representative whom no mortal would venture to challenge.

We have here a state which is a divine institution administered by a ruler who is the recognized agent of divinity. Of the Holy Roman Empire, in his volume on that subject, Lord Bryce remarks: "in order to make clear out of what elements the imperial system was formed we might be required . . . to travel back to that Jewish theocratic polity, whose influence on the minds of the medieval priesthood was necessarily so profound" (3d ed., p. 3). Had this distinguished historian's studies carried him back into the remoter reaches of the ancient Orient he would of course have recognized at once that what he calls "Jewish theocratic polity" was in fact only a very late manifestation of a conception of the state already wide-spread in the early East thousands of years before the Hebrew theocratic monarchy arose.

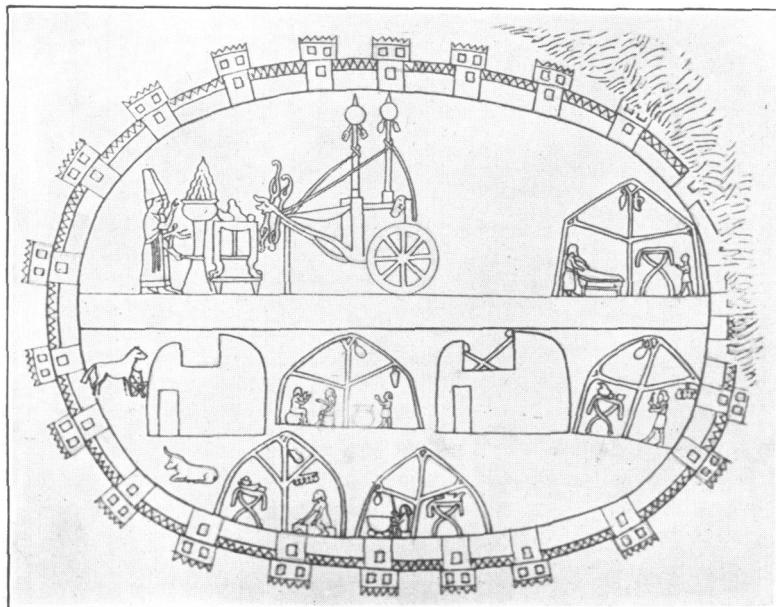


FIG. 132. FIELD SHRINE OF THE PORTABLE BATTLE EMBLEM OF ASSUR, WITH PRIESTS MINISTERING BEFORE IT AS TO THE GOD HIMSELF.

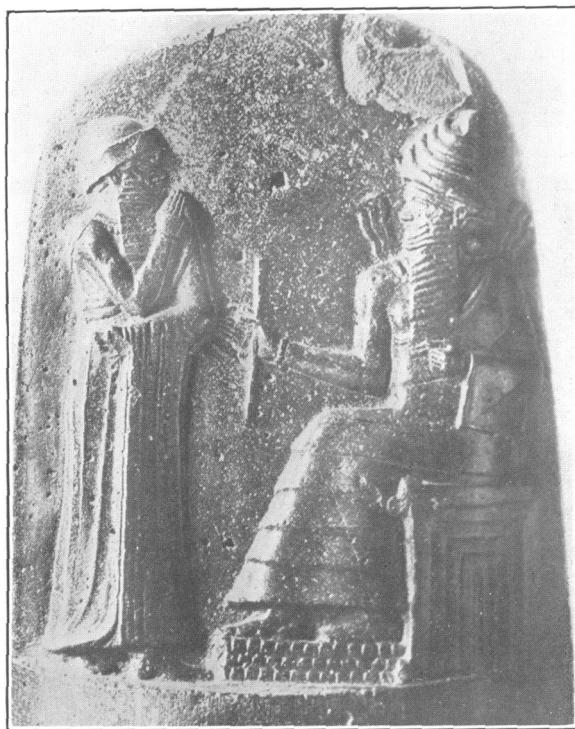


FIG. 133. HAMMURAPI THE GREAT KING OF BABYLONIA RECEIVING THE LAW FROM THE SUN-GOD. (21st century B.C.) The king is at the left shrouded in a long garment. The god at the right is enthroned on a mount as suggested by the stones under his throne. The flame emblems rising from his shoulders show his character as a solar deity. The relief surmounts the shaft which bears his great code (Fig. 108).

Men who believed in such a state accepted absolute monarchy as a matter of course, and never raised the question or entered upon a discussion of the proper form of state. We can not here follow the course of this conception of the state as along with many other elements of the great fabric of Oriental civilization it entered Europe in the train of Alexander's conquests and, passing through the Oriental despotism of the Byzantine emperors, infected all Europe with the doctrine of the divine right of kings. In the person of the ablest and the most guilty of the fallen European sovereigns, a ruler who persistently proclaimed his belief in his own divine right—in the person of this ruler we of this generation have been watching the final and complete destruction of an ancient Oriental concept of the state and the sovereign.

But this hoary Oriental concept of the state, although much modified by democratic tendencies, did not stop on the other

side of the Atlantic. Its influence was still felt in the New England town-meeting, which was as much a meeting of the church as it was of the town; and our pilgrim forefathers little dreamed that in the distant vista behind the venerable figure of Moses dominating their assemblies, there loomed the remote and colossal shadows of Cheops and of Hammurapi.

The reader will have discerned that the culture forces issuing from the birth-lands of civilization, which we have termed the Egypto-Babylonian group, have continued their profound influence on Western life, even down into our own day—a fact which is especially evident in the great historical religions, Judaism and Christianity. The particular purpose of these lectures, however, has been to reach much further back than is done by the historian, and in so far as such a slender sketch would permit, to marshal some of the more graphic and outstanding evidences which permit us to trace the rising life of man from the cave hunters of France and Spain in the Paleolithic Age, some ten or twelve thousand years ago, to the emergence of great civilized societies in the Near Orient, and the transmission of civilization from such communities to the shores of Europe beginning five thousand years ago. Even before the civilization of the Near East had been made possible by the development of writing and metallurgy, Europe had received cattle and grain from the Orient, as indispensable preliminaries to civilization (Fig. 134, first bracket). After the *first* transition of civilization from the Nile valley to south-eastern Europe (Fig. 134, second bracket), the destructive invasion of the early Greek barbarians crushed the earliest civilization of Europe so that not even writing survived. The development of the Greeks was therefore accompanied by a *second* transition of civilization from the Orient to Europe, this time

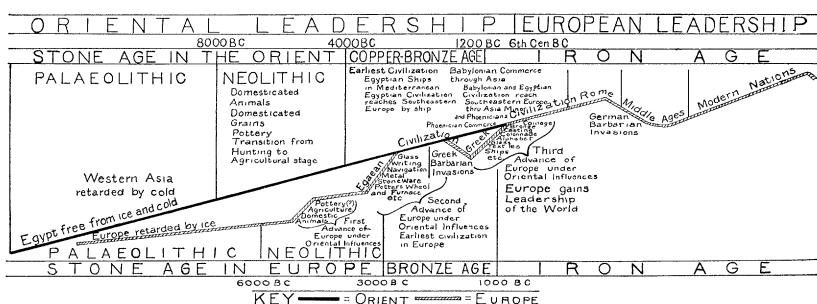


FIG. 134. DIAGRAM VISUALIZING THE RISE OF CIVILIZATION IN THE ORIENT AND ITS TRANSITION TO EUROPE.

from the entire Egypto-Babylonian group (Fig. 134, third bracket). But Hellenic genius never permitted the Greeks to remain merely passive recipients of culture from without. Building on foundations largely Oriental, they erected a splendid structure of civilization which nobly expressed their marvelous gifts, and brought them an unchallenged supremacy which was already evident in the sixth century B.C. The leadership in civilization then passed finally and definitely from the Orient to Greece. In recognizing this fact we have reached the culmination of that vast synthesis which we are the first generation of men to be able to make—a synthesis which enables us to trace the developing life of man from a creature but little superior to the simians, through unnumbered ages of struggle and advance, leading us from the cave savages of southern France through the conquest of civilization in the Orient, its transition to Europe, and thus through the supreme achievements of Greek genius, to the highly developed life of man at the present day.